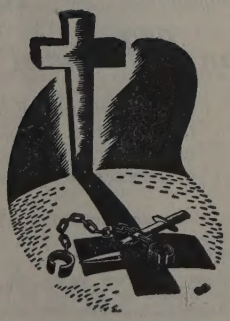
ROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, JULY 12, 1961

The Resurrection—His and Mine

George E. Failing



If I believe in the Jesus of the Gospels, I must believe in His resurrection. If I believe in His resurrection, I must believe in mine. And if I believe in my resurrection, my conduct will be profoundly affected.

To believe in the resurrection is to be convinced that the most important (as well as the longest) part of life is that which begins at death. We are born to die, but we die to live on forever. If life beyond death is most important, I have a clearer idea of the significance of life. I am in training now for fuller service then. I am on probation now for final appraisal and reward then.

If I believe in the resurrection I know that there are eternal values, eternal principles of right and wrong, of sin and righteousness. If I sin by yielding to selfish or temporary advantage, I am disinheriting myself from the blessedness of eternal life. If I consecrate my life to the truth and love that is eternal, I will discover now peace and fulfillment, and will then enter into eternal joys unspeakable.

If I believe in the resurrection, I know that I will be misunderstood by the many who are the men of this world, whose only portion is in this life. Those who live now to soak up temporal pleasures or to enjoy worldly esteem or power find themselves in bitter conflict with those who live calmly and steadfastly "with eternity's values in view." A godly life becomes a thorny rebuke to the worldly life.

If there is a resurrection I must be ceaselessly faithful in my witness to Jesus, "the truth, the way, the life." To dull or to veil that testimony is a sin against my Saviour and against all my friends. For Jesus is the only Light, of this world and of the next. Apart from Him men are left in the darkness of sin, guilt, eternal despair.

If there is a resurrection I cannot believe in "peaceful coexistence." I can believe in neighborliness; I myself must be a "good Samaritan" to all in need. That relates me to the distressed and sinful world that is. But I am in the world not just to get along with it as best I can. I am in it to win men to their only Saviour, their only hope and peace.

Atheistic communists speak of communism as "the wave of the future." If there is a resurrection, that wave will break on the rock Christ Jesus. For God has sworn by Himself that one day the kingdoms of this world shall become the everlasting inheritance of His Son, and of His church.

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Guest Editorials

Some Homespun Philosophy

- The tennis player that is constantly improving his service is constantly improving his game; so it is with life. He who improves his service improves his position in life.
- Paul said, "Be content with such things as ye have," but he never expected any one to be content with what he is.
- The years teach many things that the days know nothing about.
- The successful farmer bales his family into a tight bundle with the twine of love and cooperative work.
- The longest day in the year is not long enough to give time for self-pity.
- As weeds have no rightful place in the farmer's field, so sin has no rightful place in our hearts.
- As our Pilgrim forefathers could make homes out of logs, farms out of the wilderness and bread from home-grown corn, so can we adjust ourselves to the new frontiers that confront us.
- Time cannot take from our joy of living if we keep our contacts with our fellowmen, accomplish that which will bless others and learn to adjust to circumstances with a radiant attitude.
- The "ups and downs" of life may make the trip more interesting just as the hills and valleys add to the motor trip.
- As a rule, good people do not say or do things just to hurt us. Give the other person the benefit of the doubt by putting the very best construction possible upon his deeds and acts.
- Going to extremes is unfortunate; standing still is stagnation; refusing to accept people at face value is foolish. But giving your best all the time is sure to keep corn in the hopper and will supply bread for the midnight caller.
- Every believer needs to take inventory of his resources—he is never at the end of his rope. The widow's oil filled all the borrowed vessels—plus.
- The thing you plan to do may be lawful but not honest; what you plan to say may be truthful but unkind. Weigh well your deeds and words in the light of eternity.
- Life's greatest prizes are awarded to truth, sobriety, resoluteness and an indomitable purpose.
- Live today—tomorrow is God's.

—Oliver G. Wilson

Trespassing in the Churches

There is a practice followed by many organizations and individuals that is entirely wrong. We live in the day of spiritual parasites—those organizations that live upon and sap the strength of the local church. They have no direct relationship to the local church. They have been begun by Christians with simple motives of concern for the lost, or with another motive that may be conceded by all as being a good one. These organizations, having started with a few, begin to grow and to exercise power. This power is seen in the attachment to the group of certain spiritual leaders who are not careful as to how many directorates they serve upon. Pastors and sometimes educators are listed on letterheads in literature as boards of reference or advisory boards. It is common knowledge that such boards seldom, if ever, meet or take any action. They have no power whatever over the organization. Such organizations trade upon the good names of such as will permit them to do so.

As we said before, these organizations are outside the local church and have no connection with it. Where does its personnel and its leadership come from? From the local church of course. These organizations will dip into the manpower of the local church and drain away some of the best leadership to such an extent that the local church begins to suffer. Much of this practice constitutes a trespass against the local church. It is a sad commentary that men and women can have their loyalties switched so readily from their own local church home to some extraneous organization. But there is some glamour attached to the outside work, and in some cases this activity has even been substituted for the service and fellowship of the local church.

We are living in days of institutionalism. We build organizations which serve a temporary purpose and then try to give the slipping entity a transfusion. The original leaders step aside and commit trespass against some local church by laying hands suddenly upon personalities because they were being used of God where they were. Church history is littered with the debris of these extraneous organizations. As for me and my house, we will remain loyal to the local church.— Glen A. Lehman, Editor, *The Voice*

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I Was Reading...

by the Editor

● in *Newsweek* for May 22, 1961, that Bank holdups and burglaries declined 7% in ie last six months of 1960, but embezzle-ients rose 30% in 1960."

● in the May 29 issue of *U.S. News and Vorld Report* that the reason U.S. is in trou-le is for "lack of an objective. Lack of erve. Wavering allies. A feeling by politi-ans that Americans would rather be com-rtable than act." In other words, comfort efore courage.

● these observations made by George W. irby about "Religious Life in Great Britain oday" as published in the June issue of *The entecostal Testimony*. "The nation as a hole remains indifferent to spiritual things. Iearly 99% of London's teen-agers and more ian 90% of all British people do not regu-irly attend any place of worship. In many reas there is virtually no effective evangel-al witness. It is not uncommon to see places f worship shut or used for other purposes. ne can enter churches with a seating ca-acity of 1000 and find a dozen in attend-nce."

● a bit of personal experience as related i the preface of a new book, *How to In-rease Church Attendance*, written by James hristensen (Revell, 1961): "Mrs. Roy ogers was in London assisting with the Billy raham Crusade of several years ago. One unday morning she attended the eight 'clock service in a well known church, only find seven persons in attendance beside erself. She was appalled. Upon making in-uiry of her friend as to the reason, she was ld, 'Well, you see, we British are a national-risis people. We are at our best in a crisis. hen we get on our knees and ask God to elp us. After it is all over and everything right again, we thank Him for His help and ien sort of go our own way again.'" Are the ritish alone in this trait?

● this recent quotation taken from an ddress from Methodist Bishop F. Gerald nsley "Communism may be the wave of ie future—but Christ is the rock on which it ill break."

● that Chinese Reds are now infiltrating frica. According to *Newsweek*, the native ader of Angola's People's Liberation Move-ient is going to Peiping to get arms for an ll out revolt against the Salazar regime in iat Portuguese colony. China has learned rom Russia the art of fomenting national nrest.

● some very penetrating and disturbing emarks about "Crusade Evangelism on the Iission Field," appearing in the *Evangelical Beacon* of May 16. The article sets forth a rank appraisal of crusade evangelism, as iewed by resident Evangelical Free Church iissionaries in Japan on the eve of the Tokyo Crusade. These observations are well worth lose study. Any evaluation of the Tokyo Crusade apart from these would certainly be icomplete.

● in the [Communist] *Worker* of May 21 iat "young midwesterners, on the campuses nd in political life, are speaking out force-ully for abolition of the House UnAmerican ctivities Committee and for restoration of ivil liberties.... Three hundred delegates

(Page 4, please)

THE BRIGHT Messianic hopes which had burned so brightly in the hearts of Cleopas and his friend for three years were now a thing of the fondly remembered past. The great structure of their hopes and dreams —"that it had been he that should have redeemed Israel"—had crashed as the Galilean expired on the Cross.

As these men made their way along the weary cloud-enshrouded road to their humble home in Emmaus, a stranger joined himself to them and inquired as to their very apparent dejection. These two disheartened disciples were astonished that this man did not know the strange things which had so recently happened in Jerusalem. The great Teacher and mighty Worker of miracles whom so many believed was the promised Messiah had been betrayed, condemned, and crucified, and there now were reports abroad that He had risen from the dead.

The Stranger reproved them for their slowness of heart in not believing all that Moses and the prophets had written concerning the Messiah, the Coming One who would have to suffer before entering into His glory. Drawn to this Stranger and His gracious words, they asked Him to abide with them and partake of their simple hospitality. As they sat down to the evening meal their Guest assumed the role properly belonging to the host, and while asking the blessing on the food He was made known to them as their beloved Master.

With joyful haste they now return to Jerusalem to tell the gathered Eleven the great good news—their beloved Master was alive from the dead! While recounting their experience to the assembled group these two disciples were again filled with joy and wonder as Jesus appeared once more and proved the fact of His resurrection by eating with them all, and from their own half-understood Scriptures proved again that the Messiah must needs have suffered before entering into His glory. As the full understanding of this streamed down into their souls, their hearts, so recently filled with gloom, were now brimming with "joy unspeakable and full of glory."

Let us not be hasty in judging these men for falling behind and being so slow in evaluating the swift movement of these mighty events. We can see their mistakes very clearly for the simple reason that the whole panorama of the crucifixion, resurrection, ascension and Pentecost is spread out before us in the Gospel records. But in the unfolding of our own lives, how many times have we been downcast when some personal, totally unexpected, Calvary has entered our experience.

The saving element in the experience of Cleopas and his friend was that, though their hearts were slow, they were not devoid of true love to the Saviour. When He, in the guise of a stranger, began to open the Scriptures to them, their slow hearts began to burn within them. This brings up to and opens up the crux of this whole discussion: sincere love to God will attract the compassionate attention of the risen Christ who will, as of old, rift every cloud over the head of His confused followers. "Gladness is still sown for the upright in heart."

As we near the Second Coming, we will be faced with unexpected mysteries such as clustered around the First Coming and only true love to God will see us through. As we, in our time, go step by step through swift-moving and pain-filled events, we do well to remember the experience of Cleopas and his friend. The same Christ which joined Himself to these two sorrowing confused disciples still lives and loves His own even though at times their slowness of heart calls forth merited rebuke. But there will also be the same marvellous illuminating ministry of the Holy Spirit whose office it is to show us things to come.

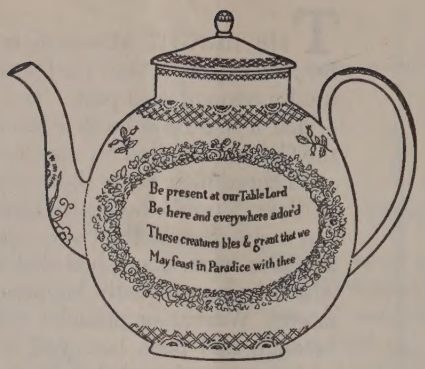
How glorious beyond description to know that "the day without a cloud" will soon break with eternal splendor upon those "who love his appearing." Filled with this joy and sustained by this revelation, the down-hearted will exchange the Emmaus road of defeat for the Jerusalem road of opportunity, and labor gladly on until "the day break and the shadows flee away."

Rifted Clouds

Greeley, Colorado

BY R. A. KERBY

The 200th Birthday of John Wesley's Teapot



JOHN WESLEY TEAPOT
The original, in gallon size, was made for the founder of Methodism just 200 years ago by his friend, Josiah Wedgwood.

THE ORIGINAL teapot which the 18th century "potter to the Queen" fashioned for his preacher friend was of one gallon capacity. Josiah Wedgewood designed and produced the teapot in 1761. You can see it in the museum next door to Wesley's Chapel, City Road, London. It is kept in the same room where the great organizer and scholar poured from it when some of his traveling preachers gathered in for an informal conference. The pot was recently appraised at $10,000.

The famous teapot was brought to American attention some years ago when a New England minister's wife, Mrs. Anna Onstott, prevailed upon the Wedgewood factory in England, still doing business, to reproduce it in one quart size.

The white china teapot has on one side, printed in delft blue, the blessing associated with John Wesley, "Be present at our table, Lord." It is the one often sung to "Old Hundred." These four lines are surrounded by a garland design inspired by flowers in Wedgewood's own garden. The pattern circling the top of the pot and on its cover Wedgewood took from his bride's blue calico dress. One of their grandchildren was Charles Darwin.

On the teapot's spout and near the handle are national flowers, the rose of England, the thistle of Scotland and the Shamrock of Ireland.

It is said that John Wesley leaned heavily on tea as a stimulant to relieve mental and physical fatigue. During a period of "hard times," partly as an example, since it was a luxury, Wesley gave up tea-drinking. Later his physician ordered him to resume for the sake of his health. On his death bed almost his last request was for a cup of tea.—*Methodist Information*

I Was Reading . . .

(from page 3)

attending the recent convention of the Michigan Young Democrats strongly urged such action. They also urged the admission of People's China to the UN and criticized the action of the Belgium authorities in the Congo."

● a very forthright review of the "Pro and Con of Membership in the NAE" appearing in *The Banner* of May 26. Editor John Vander Ploeg forthrightly weighed considerations favoring the reaffiliation of the Christian Reformed Church with the NAE and considerations opposing reaffiliations with the NAE. It may come as a surprise to some of us that one of their fears would be that "to fellowship in an organization with Fundamentalists in the NAE will encourage and accelerate the further growth of Fundamentalism among us." Some of the Christian Reformed members have the fear that "our Calvinistic witness may be submerged in an organization in which we are such a small minority."

● that average teacher salaries in the U.S. in 1960 were $5,215, and that students in elementary and secondary schools exceeded capacity of buildings by only 5%, nationally. There were rather large state by state variations in each of these categories, of course.

● these words by Carlyle: "A battle is a terrible conjugation of the verb *to kill*: I kill, thou killest, he kills, we kill, they kill, all kill."

● that Christians of the Roanoke (Virginia) area are now uniting in preparation for an inter-denominational evangelistic Festival of Faith which will be held in the city's Victory Stadium July 23-30. Howard E. Butt, a layman, serves as evangelist. We trust indeed that it will be a feast of good things but doubt the propriety of calling such an evangelistic effort a "festival."

Accomplish Something

Walter E. Isenhour
Taylorsville, North Carolina

LIVE FOR GOD and accomplish something. He who ekes out an existence apart from God certainly misses life's best on earth and heaven in the end. This is sad and even tragic living. We were created for something better.

If you can't ascend mountains, climb hills. If you can't be a king, then be one of his best subjects in his kingdom. If you can't win fame and earthly renown you can have a good name, which "is rather to be chosen than great riches" (Prov. 22:1). What marvelous, wonderful wealth in a character that is spotless and a name that outweighs great riches!

Accomplish something. You can be a mighty man, a mighty woman of prayer. You can be known in your home, your church, your community as one who prays things to pass. Those who pray effectual prayers are always useful, noble and great. They enrich earth and help to populate heaven. Jesus said, "Men ought always to pray, and not to faint" (Luke 18:1). Those who live up to this never live in vain.

Accomplish something. Do not waste your valuable time. Great and noble people live for something worthwhile. Time to them is precious. They do not "kill" it. It is spent in doing good. They read, study, work, pray and live for the glory of God.

Accomplish something. Live for others all along life's journey. No life spent for one's self is ever great, noble and sublime. To be merely self-centered is to fail. All good, great, wonderful, saintly people have lived across the years and centuries for others. They have given themselves to the task of winning souls and helping pilgrims on their journey to the Celestial City. This is great, GREAT living. Nothing shallow about it; but it has depth, height, length and breadth about it that reaches to the farthest parts of the earth and to the highest dome of the heavens. Amen. Accomplish something. Set out to do it by God's help and grace. You can.

New Days for the Old Encampment

A Prayer and a Hope for Our Summer Camp Meetings

"Behold, I will do a new thing."
Isaiah 43:19

THE LONG winter is past. Summer time is here again. It is the time that all America goes out-of-doors. Some go to the cabin at the seashore, others to the mountains. Some simply take to the highway. For Wesleyan Methodists, however, much of the summertime going is to and from the old campgrounds. Children's camps assemble there, the youth camps, the conference business sessions, and then the historic camp meeting for everybody. How perfectly the stage is set for God to meet His people in these encampments. And yet sometimes the season comes and goes and there are no "rivers in the desert" or "ways made in the wilderness." The heavens do not open. The feast closes and many people go home hungry.

Something new is needed—something from above. And such a God we have. The prophet Isaiah saw Him in the role of doing new things. What is needed is not new people, new grass and trees, new or different campground settings. The fact is God can do the new thing in the old setting. Listen to the promise, "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert" (Isa. 43:19). So it's up to you whether you go for the "old" or the "new" at camp this year.

Let God do a new thing in your prayer life. Make a daily appointment with God. Then keep it. Many have found the early morning helpful. Four o'clock; five o'clock; six o'clock. Or another hour may work better for you. And let God do some of the talking—through the Word and by His Spirit. Build an altar wherever you keep your prayer appointment. Offer the sacrifice of praise. Faithfully bring your petitions to God in believing prayer. You will be amazed what this will do for you and for others. Let God do a new thing for you in prayer. You won't need to wait for camp meeting time for this.

Also a new thing from God awaits you out of His Word. Who could ever exhaust its storehouse of riches! Go to the Book for the new. It is there. There for you. If your life lacks Christian stability read and meditate upon the Book of Deuteronomy. For a guide to Godliness, try Psalm 1 or 15 or 32 or 66. Pick out the "I will's" of Psalm 101. Here is a code for clean living as up-to-date as antibiotics. Memorize these psalms. Why not? And when you grow older they will come flooding back with light and assurance as if from a subterranean supply. That must have been what the psalmist meant when he said, "Thy Word have I hid in my heart that I might not sin against thee."

The times of the end are upon us. These times have been anticipated in God's Book. Have you read the Revelation recently? "He who reads the Revelation of St. John," said Bishop Karl Witte of Hamburg, "acquires an ability to see the temporal against the background of the eternal, to see horrors of time in the light of the victory which has already been won." Prophecies, you know, have a way of staying hidden until the time of their fulfillment. Some things in the Book will make sense to you today that were not clear even a decade ago. You are sure to find the new in God's Book. There is a certain clamoring to be spoon-fed by the silver-tongued evangelist which, incidentally, is a mark of spiritual babyhood. Be sure to profit from the camp meeting ministry. But remember your Bible reads the same as the evangelist's. Try the direct approach. It could easily be for you as it has been for countless others the "way in the wilderness" and "rivers in the desert."

Let me suggest one more new thing. I refer to the blessed inwrought assurance of personal salvation. How lately has this been renewed? Consider Isaiah 42:21, "This people have I formed for myself; they shall show forth my praise." Or consider verse 3 of chapter 44: "I will pour water upon him that is thirsty and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." And then verse 5: "One shall say, I am the Lord's." That one can be you. Feed no longer on ashes (verse 20) but go to verses 22-24: "I have blotted out, as a thick cloud thy transgressions, and as a cloud, thy sins: return unto me; for I have redeemed thee. Sing O ye heavens, for the Lord hath done it. Shout ye lower parts of the earth; break forth into singing ye mountains, O forest and every tree therein. . . ."

Or go over into the New Testament to St. John's Gospel, chapter 14, verse 20: "At that day ye shall know that I am in the Father, and ye in me, and I in you." Or go to Romans 8: 15, 16, "For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." The Scriptures, in fact, abound in promises of assurance. It is a deceived heart that turns aside from them. It is only the enemy who tells you that you cannot deliver your soul.

Justice is reserved for that day, but mercy is offered today—abundant mercy whenever and wherever a life is brought openly to God. "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and sup with him and he with me" (Rev. 3:20). Jesus Christ spoke this message to the church—maybe your church. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

When God does a new thing who can ever know how far the blessing will extend? The unbelieving cast off their doubts. The backslidden heart comes in for repairs. The slack in obedience face a check-up. The weary are refreshed. The wanderer sees the beacon burning. The light shines through the darkness. The bushel is taken off the candle and it "gives light unto all that are in the house." "Behold, I will do a new thing." All of this and much more can take place at your camp meeting this summer. God is ready. ●

WILLIAM A. ACKERMAN

EMPTY HANDS

He that winneth souls is wise.
Proverbs 11:30

THE PROTESTANT Reformation seems to have fixed in the minds of Protestants everywhere the paramount doctrine, "The just shall live by faith."

Pastors have for generations made this subject one of their favorite themes. Over and over again church goers piously reiterate the truth by singing the familiar words of the song, "Nothing in my hand I bring, simply to thy cross I cling." We have no argument with this theologically.

One has only to witness human beings crawling in animal-like fashion across hot concrete at the Shrine of Guadelupe in an effort to earn forgiveness of sins to see its utter foolishness. As we look at a poor Indian peasant depositing his hard-earned pesos into a glass bowl strategically situated in front of a dumb saint, our hearts cry out for we know it is impossible to buy one's salvation.

But sometimes I am very much afraid that the doctrine of justification by faith is misunderstood by church goers. It is absolutely true that the heart and mind of man is essentially corrupt and that no human being can ever merit salvation through his own works. But I believe that one of the most pathetic scenes in heaven will be that of one of God's redeemed appearing before the judgment seat of the Almighty God with empty hands — without one soul introduced to the Saviour through their efforts.

Current events move rapidly in the world in which we live. Time is short. We are definitely in the latter days but too many in pew and pulpit are totally unconcerned. To use an old cliche—men and women are still "at ease in Zion," basking in the sunshine of God's blessing and not caring for the spiritual needs of the world.

Recently the controversial film "Operation Abolition" was shown at one of the ecclesiastical assemblies. The fervor of these mislead men and women was evident. The followers of communism shouted in the corridors of courtrooms, defying the police.

Even before the bar of justification television cameras showed the followers giving heated testimony concerning communistic philosophies. These are men and women who are confident they are right—they are willing to be thrown out of an assembly for the cause they represent. Even a high-pressure fire hose turned upon them did not seem to quench their fervor and heat.

Newspapers of the day tell of the progress of communism. Communism's greatest achievement is not a man in space, but a slow and sure marching army conquering this free world. Communism believes in the old Christian belief, win them one by one.

One day on a mountain top outside the City of Jerusalem, a Man stood with a group of His followers. He gave them a strange but intriguing command, "Go ye into all the world, and preach the gospel to every creature." Then he raised his nail pierced hand and slowly ascended into heaven. Upon the cross of Calvary he covered the complete cost of salvation, He left nothing for man, but to believe, and therefore we can sing in relation to our salvation, "Nothing in my hand I bring, Simply to Thy cross I cling."

But, is it possible in the light of His great sacrifice that we would be content to stand some day before Him without one soul for our hire? With not one person whom we personally introduced to Jesus Christ? —*The Sower*

He Classified Himself

He classed himself with little men,
But in his life was great;
He never wielded sword or pen,
Nor owned a vast estate;
But he was honest, straight and clean,
A man whose word was good;
Who never did the bad and mean
In home and neighborhood.

His life was like an open book
For all to read and know;
The way of fame he never took,
Nor sought to make a show;
But in his heart there was a well
Of praise to God above;
He never tried himself to sell,
But gave to men his love.

He classed himself with little men
Whose love to him was wealth;
He ne'er complained nor fretted when
He suffered loss of health;
But kept his heart and mind and soul
On God and lovely things,
And longed for one outstanding goal
Beyond earth's thrones and kings.

Walter E. Isenhour
Taylorsville, N. C.

JENNIE A. JOLLEY
Douglasville, Ga.

I Saw the Glory of God

Dear Brother Failing:

I have written down a little experience of a number of years ago. . . . I wondered if possibly you might like it for your paper.

If not, no offense, but am enclosing stamp for its return in case you do not need it, for it will save me a little writing, and I have more than I can do in trying to finish up my life work before leaving this field of action. It will then be too late to win souls or help anyone.

Am so glad to be living in these times of world confusion. I deem it a privilege to be in the fight.

Samuel Rutherford said, "The cross of Christ is such a burden as sails are to a ship or wings are to a bird."

I am yours, bearing Christ's light burden,
Mrs. Jennie A. Jolley

['M HUNGRY! No, not my stomach, ut my soul. So was Moses when he lead, "I beseech thee, show me thy lory" (Ex. 33:18). Thus my heart ried out day after day the same rayer.

What? How? When? I don't know, ut my inner appetite is calling. What oes your stomach want when you are ery hungry? Oh, it doesn't matter uch,—just anything that's good; somehing to satisfy this gnawing emptiness. ust so, I want some kind of a spiritual howing to satisfy this gnawing craving.

My sins are forgiven; heart cleansed rom the roots of bitterness, and yet I ong for some special manifestation of ny heavenly Lover. Thus the muffled ry of my soul entered into His ears. h, I could not know what my Lord vas planning for me, neither did I ealize that I had a part in its preprration which required a little time o work out, and yet did not even that nake it doubly precious when it did ome? Many of our blessings from God may be dependent on something o be worked out by us, like Elisha's equest which was conditioned. Perhaps we miss some by our own failures.

At that time, my husband, our two ittle girls and I were utilizing our car n visiting the poor and afflicted, ministering to both physical and spiritual vants. While conducting a cottage neeting in a poor section of Atlanta, a nessenger came in with a request to visit a sick woman across the hall at he conclusion of our service. Leaving he girls outside, we accordingly ound a woman slowly dying of uberculosis. She had been bedfast wo years, and now had lost her voice, peaking only in a whisper.

A queer woman was there who loved o follow where we went. Hurrying in head of us she endeavored to take possession, while we quietly waited ntil she, like the magicians of Egypt, had exhausted her enchantment. Standng between the sick one and us, she pread her arms out over her, going on with her maneuvers, trying to heal her. After using up her energy, she lipped aside while we sang and repeated Scripture. Husband talked a ittle, then while praying, Mrs. Garner uddenly raised both arms toward heaven, clapping her hands and praisng God with a loud, clear voice. Salvation had come to her soul and healing to her weak body.

She wanted to go with us to church, but had no clothes, having been bedfast so long. Collecting an outfit the best we could, she went. Her home being between ours and where we attended church eight miles distant, we stopped to see her Sunday mornings and Thursday nights while enroute to service. Finding her in bed again one day, she explained that she and her sister had had a fight, thus causing her to lose both salvation and healing, but she prayed for two days until finding peace, yet she declared that God would not again heal her.

Continuing our visits, she told us that as she looked out of the window, she saw such a beautiful sight, attempting to describe it. All we could see out there were little low shacks scrapped up with various boards and pieces of tin—a veritable slum neighborhood. But we knew that the glory of God had transcended all this and a heavenly vision had appeared to her. One Sabbath morning, on our regular brief visit, we felt that the time had arrived when she should be sanctified, so asking what hindered, she replied, "Nothing but *that*," pointing to her snuff can near the bed. Picking it up, I said, "Shall I put this up here on the mantel where you can see it, or take it away?" "Take it *away!*" she demanded, then as we knelt in prayer the cleansing blood reached her soul.

Oh say! did I suddenly see God's glory right in her face! My heart's cry for the past weeks was at last answered in full! Words are futile to express it. There was nothing physically beautiful about that woman: tall, raw-boned, coarse features, the dirtiest color of reddish-brown hair imaginable, cut to about an inch and standing straight out on her head, yet oh, how God can both hang a lovely vision right over those kennel-like shacks, and also let a homely countenance shine with an unearthly lustre, obscuring the old sinner's ugliness as the bright light conceals the bulb! Oh, the inexpressible glory I saw in that visage. Sparkling water tastes just as good out of a tin cup as out of cut glass or gold, and that face surely bore the image of the heavenly that morning, reflecting what had come to her soul. Even the room was filled with an almost staggering weight of glory and we felt it all through us. (Don't say the body doesn't share it, too.)

Was my hunger satisfied? *Yes,* thank God, and doubly so because another soul had shared it, or rather because we shared hers. This was our last

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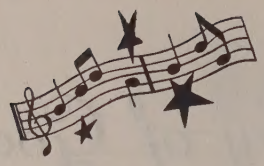

Belated Memo to

The Wesleyan Hymnal Commission

DEAR SIRS:

This letter is ten years late I realize. However, it has taken me that long to fully appreciate the value of the Wesleyan hymnal. I wish to express my sincere appreciation for the splendid selection of hymns you have prepared. I am a minister of music in The Wesleyan Methodist Church. It is my job week after week to prepare my congregation through music to worship God and to open the way for the message of the hour. Each week I approach the selecting of the hymns with confidence for I know you are men of my own faith and that you gave of your time and talent to produce this hymnal. It is not the product of an organization out to make "extra" money.

I have learned also that you have put songs in the book that strengthen our beliefs. They do not lull us into an emotional release. Nor do they give vent to a dance beat. From front to back I find songs that exalt Christ.

It is uplifting to share the thoughts and faith of the variety of composers whose works appear in the book. So many recent books are confined almost entirely to modern writings. It is good to know that the Wesleyan hymnal covers music written throughout the Christian area. My congregation also appreciates sharing the great thoughts that have inspired thousands of believers in the past. It is also good to me to know that among these composers are some of the recognized great men of the past as well as the lesser known.

The indexing of the book is excellent. I am glad you took time to work out such a system. I am able to find music that fits any service almost at a moment's notice. This makes my work efficient and effective. By using the indexes properly I find the hymnal is excellent for revival and evangelistic services, prayer and worship, as well as other services the church may have. Especially do I appreciate the section entitled "Entire Sanctification." In all my work never have I found another hymnal that has this classification. It is our faith. I am glad it is well represented and classified as such.

Although I am far from learning all the songs the book contains, it is a constant challenge and venture to try to explore the vast amount of spiritual help it provides. Never have I gone to it but what I have come away fully confident that I have the best selection of hymns a book can provide.

I am rather proud of the hymnal as you can see. Often I have shown it to leaders of other denominations and after careful examination they too have confirmed my beliefs in the completeness of the book.

Finally, as I sit here with the book before me, I realize I do not know yet all the inspiration it can impart to my life and those of my congregation. However, for what I do know and for all the hidden qualities I shall discover in future years, I wish to thank you for your time and efforts.

Yours for better Church music,

Douglas D. Childress,
Minister of Music
Long Shoals Church
Lincolnton, N. C.

Your copies of The Wesleyan Methodist Hymnal, *Hymns of the Living Faith,* may be purchased from

THE WESLEY PRESS

Box 2000 Marion, Indiana

THE GOLDEN RULE

"And as ye would that men shou do to you, do ye also to them likewis (Luke 6:31; Matt. 7:12).

1. Think about others as you wou have them think about you.
2. Talk about others as you wou have them talk about you.
3. Talk to others as you would ha them talk to you.
4. Pray for others as you would ha them pray for you.
5. Teach others as you would ha them teach you.
6. Preach to others as you wou have them preach to you.
7. Testify to others as you have the testify to you.
8. Feel toward others as you wou have them feel toward you.
9. Love others as you would ha them love you.
10. Help others as you would ha them help you.
11. Praise others as you would ha them praise you.
12. Confess to others as you wou have them confess to you.
13. Forgive others as you would ha them forgive you.
14. Defend others as you would ha them defend you.
15. Rebuke others as you would ha them rebuke you.
16. Work for others as you would ha them work for you.
17. Listen to others as you would ha them listen to you.
18. Be as patient with others as y would have them be patient wi you.
19. Do business with others as y would have them do business wi you.
20. Live with others as you would ha them live with you.

Revival Hero

Dear Editor...

Time to Wake Up

I am a retired member of the Dakota Conference and a reader of THE WESLEYAN METHODIST. I want to congratulate you on your editorials in THE WESLEYAN, especially in the last number: "On Spending Money" and "I Saw Operation Abolition" (June 14 issue).

Some of these should be printed in tract form and scattered broadcast. People in general ought to read them. It is about time the people of this nation were waking up.

REV. A. M. WILEY
KINGMAN, ARIZONA

A Student's Evaluation

I have been a student at Miltonvale College for the past few years and just graduated from the Theology Department this spring. I have appreciated THE WESLEYAN METHODIST very much. As a matter of fact I am filing them in a cross reference system and have found it very useful already.

While I am not always in full agreement with everything that is printed, I do admire the way you express different opinions and keep the paper primarily on a religious basis. May the Lord continue to bless your department.

RALPH VREUGDENHIL
RAPID CITY, SOUTH DAKOTA

Calvinism

. . . I am alone and crave advice. Not being where I can often attend my (F.M.) church, I attend the Baptist. They are pretty good people, and I think some get saved occasionally, but they teach eternal security. The pastor of another Baptist church in the community, told someone that now that he was saved, he could do anything he wanted to. He was asked if he could drink, swear, go with other men's wives, etc., then, if he should suddenly die what would become of him? He replied that he would go to heaven. After a person is born, he can't be unborn.

So I have written something I hoped would do for a tract, but it needs criticism first. . . . I tried to write in a psychological manner, so as not to arouse antagonism, and stir up a fighting attitude. I don't want to make enemies needlessly. If a person does not want to believe, he will not even if he is convinced, but this might help good, earnest, honest souls.

MRS. JENNIE A. JOLLEY
DOUGLASVILLE, GEORGIA

"Dare We Ask Again?"

I want to express my appreciation for the article, "Dare We Ask Again?" which appeared in THE WESLEYAN METHODIST June 14, 1961. Your approach is that of one who knows by experience, but also of one well grounded in the true meaning of the Word of God. This is true holiness doctrine and will not be admitted by some. I thought I would get a word of encouragement off to you before you got some which might sound another note.

The reprint from the Latin American Mission Evangelist—"Closed Christian Cliques" is also very good. I read it to my people on prayer meeting night.

REV. ROY M. GIBBS
HAMBURG, NEW YORK

What Is the Love of God?

WANDA JOHNSON

A SINCERE young seeker once asked a wise old saint of God, "What is the love of God?"

The man replied, "Son, sit with me a while." They both dropped down on a grassy spot along the edge of the path. There was a few moments of silence.

Then the man pulled from his pocket a piece of glass. He said, "Son, do you know what this is?"

The boy replied, "Yes, it is a prism."

Then the man continued, "Do you see that ray of light coming through the branches overhead?" The boy nodded. "What color is it?" asked the old man.

"Why, it has no color at all," said the boy, "it is just pure white light."

Then the man held the prism up to the light, and as the ray of light passed through the prism it was separated into all the colors of the rainbow; violet, indigo, blue, green, yellow, orange, and red.

There was another long moment of silence before the man continued, "That pure white light represents the love of God. The prism represents a human heart. So, when the pure white light of the love of God shines through a human heart, this light or love is separated into these different colors or manifestations of the love of God: faith, service, humility, patience, compassion, peace, and joy.

"Now if we were to say to a child or anyone who did not understand this principle of physics involved, 'See that ray of light, it has all the colors of the rainbow in it,' the child might look and say, 'Where? I don't see anything.' Then you could take a clear prism, hold it up in that ray of light and, sure enough, there would be all the colors of the rainbow.

"Again, if you were to say to a non-Christian or anyone who did not understand the principle of religion involved, 'Oh, how wonderful to live in the perfection of the love of God!' that person might say as you said to me, 'Where is this love of God? I don't see anything.' Then you could point out a human personality with a heart made pure and whole by the redeeming blood of Jesus Christ. You could say, 'Well, just look at that person—he has the love of God in his heart. It is flowing through his heart like the light is flowing through the prism. Now just look at his life—what do you see? Not the colors of the rainbow, of course, but something much more beautiful. You see faith, service, humility, patience, compassion, peace, and joy.'"

The young man said, "I am beginning to see—"

Then the old man did a very strange thing. He picked up a sharp rock and struck one side of the prism, chipping it. Then he held it up to the light. "Now, what do you see?" he asked.

"Oh, you've ruined it!" wailed the boy, "some of the rays are crooked and the colors are distorted."

"That," said the wise old man, "is what happens to a man's life when his heart is not completely whole and perfect. Your knowledge is not complete unless you realize the significance of this vital fact. In order for the prism to show the perfect colors in a ray of light, that prism must be perfect itself. In order for a human heart to show the perfect mainfestations of the love of God, that heart must be perfect itself—pure and holy with the perfection of Christian love."

Athens, Ohio

If I am a son of God, nothing but God will satisfy my soul; no amount of comfort, no amount of ease, no amount of pleasure will give me peace or rest. If I had the full cup of all the world's joys held up to me, and could drain it to the dregs, I should still remain thirsty if I had not God.

—G. A. Suddert-Kennedy

Department of World Missions

ALTON E. LIDDICK, Executive Secretary

Into "Forbidden Valley"

THIS MAN intently watching me as I make mysterious squiggles on paper is seeing his first missionary. Indeed, he has seen few white men; for only by special permission of the Government have Walter Hotchkin and I been allowed to enter this area on our missionary survey. Paper, to our friend, is a treasure in which to wrap his crude native tobacco. His language is not written, indeed, the tongue in which he was born is unknown to any white man. He is one of twenty thousand we know of who inhabit this valley which stretches for a hundred miles toward the border of Dutch New Guinea. How many more uncounted thousands there are we do not know!

For days Walter and I had been living in the early part of the sixteenth of Acts. Areas we sought to enter were closed to us; some because the Missionary Aviation Fellowship could not supply us there, and there are no roads; some because other missions claimed the area, though doing nothing there because of lack of staff, and some because the Government thought the area too dangerous. We spent a sleepless but prayerful night seeking guidance. Even the "Cessna" plane we had expected to take us to the "back of beyond" had turned back because of bad weather, and we were stranded at the last outpost of missionary influence. Our only hope of getting further was that the overworked pilot of Missionary Aviation Fellowship might somehow fit in time to fly us to the last Government outpost, on the edge of Duna land, leave us there, and collect us whenever he could. We had Government permission to go in, if we could get in.

It was with great joy, therefore, that we climbed into the little "Cessna" of the M.A.F. and took an aerial survey of this "Shangri La" valley before touching down on the pocket-handkerchief airstrip with a swamp at one end and a mountain at the other. Hats off to the M.A.F. pilots!

I had managed to get a radio message through to the Government officer there but it was so garbled that all he knew was that some V.I.P. was coming to visit him! We "buzzed" his settlement on our way to the airstrip, and he met us with his Land Rover and was most courteous and helpful. He would be delighted to have us establish a mission there, especially when he heard of our three-point program; evangelistic, medical and educational. He has a native hospital built, but with no staff except a couple of natives who know how to bandage wounds and little besides. It seems an ideal set-up for my wife with her nursing qualifications. He is not disinterested in wanting her there. His wife is the only white woman for thirty miles around amidst teeming thousands of natives just emerging from stone-age heathenism.

The officer is sending a patrol into the Duna (pronounced "DOOna") area to negotiate the purchase of forty acres by the Government from the natives. Five acres of this would be given to us on permanent lease for a site for mission-house, church, school and store and the other thirty-five on special lease at a nominal rental for huts and gardens for boys attending our school, for extra garden space for the mission family if needed and for the possible development of our airstrip. The particular area we seek is

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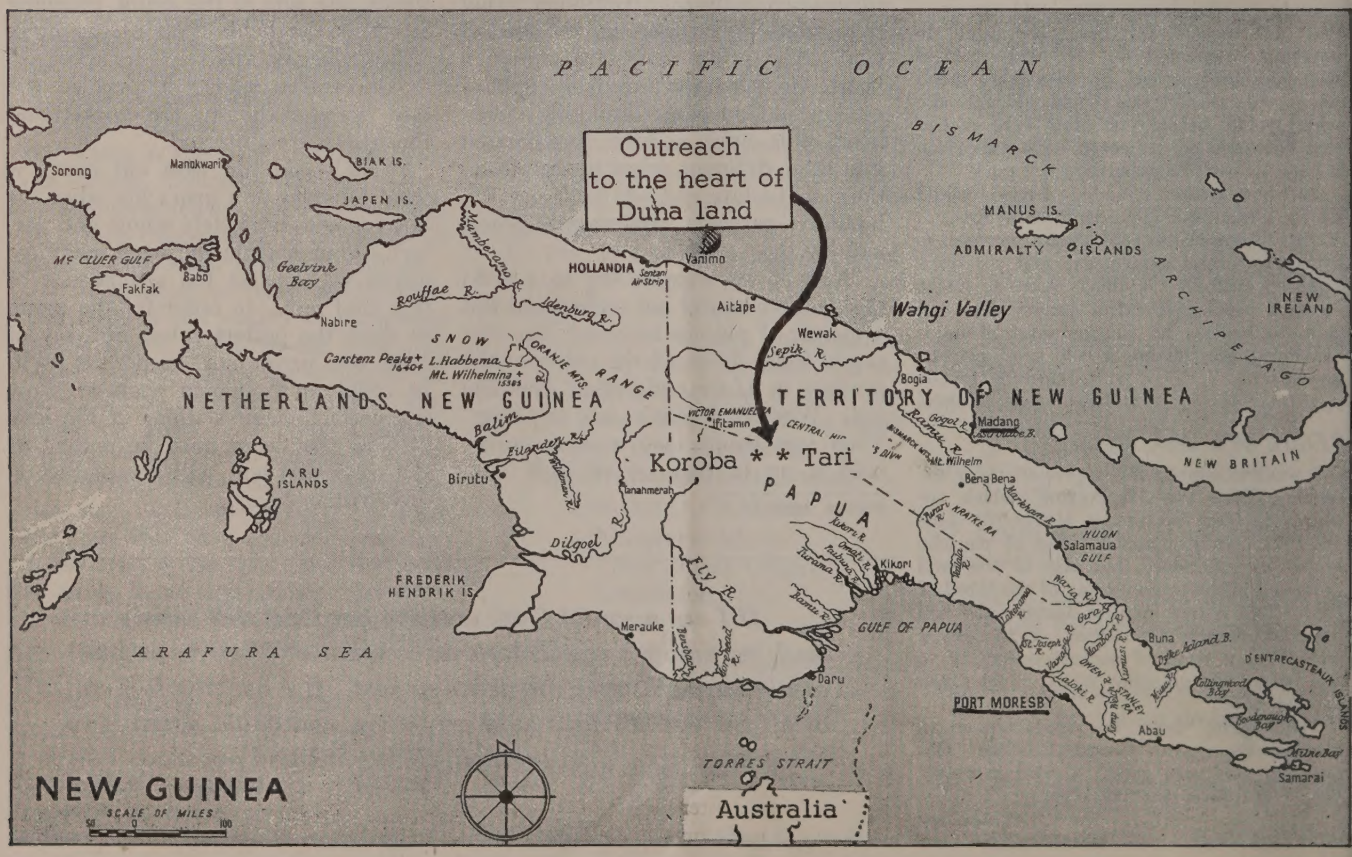

Department of Sunday Schools

PAUL L. KINDSCHI, Executive Secretary

The All-Important Nominating Committee

WALLACE ELY
Sunday School Times

"Paragraph 334. (1) The officers of the Sunday school shall be Superintendent, Assistant Superintendent, Secretary, Assistant Secretary, Treasurer, Librarian, and others that may be necessary in the work of the school. The Superintendent and Assistant Superintendent shall be elected by ballot at the annual election of the church as provided in paragraph 165, sub-paragraph (4). The other officers and teachers shall be nominated by the Local Sunday School Board and shall be elected at a business meeting of the church, held for that purpose."
—*Wesleyan Methodist Discipline*

SELECTION of officers and teachers is the most important decision the church has to make about the Sunday school. The personnel is more important than the meeting place or the equipment. This makes the nominating committee, that recommends to the church officers and teachers for the Sunday school, a most important committee.

There are three phases in providing the best officers and teachers for a Sunday school. These include their election, enlistment and training. The nominating committee has the responsibility of the first two phases.

So the first duty of the nominating committee is to select the officers and teachers. This must be done with the utmost care. Before making any selection, the committee should pray earnestly. The Holy Spirit will guide the committee, if they will seek Him and follow His leading.

Next, a list of persons who could fill each position should be made from the roll of the church members. By process of elimination, the best possible member of the church should be chosen for each place. Qualities of each person chosen should be evidences of salvation from sin, and an indwelling of the Holy Spirit, a disposition and interests that will make him suited for the age group he is to lead, a willingness to cooperate with the whole church program, a willingness to give much time to the cause, and a desire to seek earnestly self-improvement and other like qualities that will best contribute to the building of a great Sunday school.

There should be a definite relationship between the number who attend the Sunday school and the number of workers. Ten persons to each worker is a good rule to go by. Do not choose one teacher to each department, leaving twenty or more in the class.

All persons chosen by the committee should be contacted and their duties fully explained to them before recommending them to the church. If the committee will point out to them the marvelous opportunity they have to serve the Lord by working in the Sunday school they will more readily respond. These persons will tend not only to accept the place, but they will also be more inclined to dedicate themselves to an all-out effort in the tasks before them. This is a "must" if the cause of Christ is served best by the Sunday school.

The manner of contacting the chosen workers is of much importance. Never say, "We have decided to ask you to give a little of your time to an easy job in our Sunday school." It is much better to say, "We have come to give you the opportunity to do a big job for our church. This job is second only to the preaching of the Gospel. Indeed, it is a form of preaching the Gospel. It will offer you a chance to give of your best for the cause of Christ both in your thoughts and in your efforts. It will take a good deal of your time, and require you to give the Lord first place in your life. After much thought and prayer, we have decided that you can do this job as well as, or better than, any other member of our church. We are fully convinced that the Holy Spirit has led us to you."

Some will be eager to serve and accept gladly. Others will show more or less modesty. They may honestly feel their inability. Too, they may feel that someone else can do better than they can do. These will likely realize their need of a closer walk with God, a greater knowledge of the Bible and more training in the work the committee has asked them to do. These qualities can make some of the best workers the Sunday school has ever had.

The nominating committee can do the Sunday school much harm. If this committee recommends a person who says he had rather not have the appointment or refuses outright the appointment, the cause of Christ will almost certainly be hurt. Such persons may quit coming to Sunday school. These persons may only come once in a while. They will most likely never take a part in the Sunday school's training program, so they will do little or no self improvement.

If the church chooses someone else to fill the place, that person and his family may become offended. The best rule is to recommend only those persons who fully and finally agree to accept the assignment.

If these primary and basic steps are followed by the nominating committee, the Sunday school will most likely grow as it should and fulfill its place of ministry in the community.

Lesson for July 30

Samson's Humiliating Fall

(For comments on the these readings, use your Devotional Quarterly.)

Lesson Text: Judges 16:10-20.

Golden Text: Beloved, seeing ye know these things before, beware lest ye also. . . fall from your own steadfastness. II Peter 3:17.

M Samson's Humiliating Fall. Judges 16:10-20.
T Samson's Resulting Shame. Judges 16:21-22.
W Promises for Perilous Times II Peter 1:1-11.
T David's Fall. II Samuel 12:1-9.
F Sin's Punishment. II Samuel 12:10-14.
S Solomon's Fall. I Kings 11:1-9.
S Overcoming Temptation. James 1:12-22.

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The Heart IS the Problem

President Kennedy's "war on delinquency" desperately needs some effective spiritual weapons, according to Dr. Ted W. Engstrom, President of Youth for Christ International.

"I commend our President for his concern over the juvenile delinquency problem, and for his willingness to release funds and enlist workers to help our teen-age offenders," Engstrom stated. "But the heart of the problem is still the problem of the heart—and these delinquents need their hearts changed in a spiritual way. The problem lies on the inside."

Billy Graham in Britain

"After being in Britain for five weeks," said Billy Graham, "I am convinced that the nation is either on the brink of a catastrophic moral declension or on the verge of spiritual revival. On the one hand I detect a seriousness, a sobriety, a yearning for vital faith; and on the other, a cynicism and even a rebellion against the church. There is certainly more anti-clericalism than I detected seven years ago."

He suggested that the churches of the nation "readjust their approach" to concentrate on "reaching the next generation."

"If the church would give a straightforward Gospel that demands sacrifice, hardness, self-denial and cross-bearing, youth would respond throughout the nation," he said. "We have proved it in the Manchester Crusade."

In an effort to reach the great numbers of unchurched in the North of England, the Crusade executive committee arranged 40 special meetings in the great engineering and textile plants of the Manchester area. Associate Evangelists Grady Wilson, Leighton Ford, Joe Blinco, Cliff Barrows and Roy Gustafson found themselves proclaiming Christ in highly unusual places, where sometimes they were ignored, sometimes faced by a diminishing audience; they came away nonetheless thrilled by the obvious results among hundreds of Britain's skilled artisans. Workers crowded into canteens, hung over fences, interrupted card games at lunch, leaned against lathes, and sat in cranes to hear the Gospel message. "This is a real breakthrough in industrial evangelism," said Martin Higginbottom of the Crusade staff.

At Trafford Park, Manchester, some 4,000 factory hands and office workers gathered on Thursday, June 8, to hear George Beverly Shea sing and Mr. Graham preach.

American Baptists Move To Centralize Agencies

PORTLAND, Ore. (BP)—A sometimes-stormy debate of several years standing came to a peaceful conclusion here as delegates to the 54th annual session of the American Baptist Convention voted unanimously to reorganize and centralize the work of the body's national agencies.

Since its founding in 1907 the Convention has functioned as a combination of separate boards and societies. Under the newly approved organization the four general boards of the Convention will continue to be autonomous, except that at the point of policy-making and long-range planning they will accept the leadership of the General Council. Under the new arrangement the boards will be classified as program agencies of the convention.

The 1960 meeting of the Convention at Rochester, N. Y., approved the construction of a new $8½ million headquarters building at Valley Forge, Pa. It was announced here that the building will be fully occupied by the Spring of 1962, bringing together in one place national offices of the Convention which have been scattered among seven buildings in New York City and Philadelphia.—*W. C. Fields*

To Head Canadian Nazarene College

Rev. Arnold E. Airhart, pastor of the St. Clair Church of the Nazarene in Toronto, has been appointed president of Canadian Nazarene College succeeding Rev. H. Blair Ward, who resigned on account of ill health. Canadian Nazarene College will open in September at its new location in central Canada at Winnipeg, Manitoba. The college was founded in 1927 at Red Deer, Alberta, where it remained until this year. *(N.I.S.)*

Moslems in India Call for Unity, End of Prejudice

NEW DELHI, India (EP)—A convention of 600 Moslem leaders in India has issued a resolution urging the entire nation to unite against religious prejudice and promote nationalism. The resolution was aimed primarily at India's Hindu population, which outnumbers Moslems by nearly nine to one.

The convention, attended by some Hindus zealous for communal harmony to strengthen the country's economic development, presumed to have the support of the ruling Congress Party. Delegates received a message of greeting from Prime Minister Jawaharlal Nehru who emphasized the fundamental unity of India and voiced support of a secular state, declaring that "a narrow and sectarian view . . . only encourages the growth of sectional feelings."

Costa Rican Court Rules Against Protestants

SAN JOSE, Costa Rica (EP)—Sixteen justices of Costa Rica's Supreme Court here have voted against a petition by Protestants who said the government had no right to cancel an April parade through the city.

The conflict began when President Mario Echandi's Minister of Government, Joaquin Vargas, revoked a permit which lower authorities had granted months earlier for a parade in San Jose in celebration of Protestantism's 70th anniversary in the country.

Appeals to President Echandi to reinstate the permission failed. This stirred many liberals, including Catholics, to protest. In the public controversy which followed, the Roman Catholic Church admitted it had manipulated officials to force the parade ban.

Indonesia Welcomes Bibles, Bans 'Time', 'Life'

DJAKARTA, Indonesia (EP)—A plan to print 500,000 Bibles for Indonesian Christians has been announced by M. M. Usman, technical assistant in the Office of the Minister of Religious Affairs for Indonesia.

In other negotiations, the Supreme War Administration of Indonesia banned all issues of the American magazines *Time* and *Life* published on or after May 5, 1961. Reason: "recent articles in those periodicals have been insulting to the President of Indonesia and constitute attempts at influencing public opinion with the aim of injuring the morale and sovereignty of the Indonesian people and also represent attempts to undermine the leadership of the President/Great Leader of the Revolution."

Pilate's Name Found on Israel Rock

JERUSALEM (EP)—The name of Pontius Pilate has been found inscribed on a stone along the Mediterranean coast of Israel.

Prof. Antonio Frava, director of the Antiquities Department of Northern Italy, made the announcement, stating that this is the first time archaeological evidence has been found of the Roman procurator of Judea who ordered the crucifixion of Christ. Heretofore, his name has only been known through the Gospels and the writings of the Jewish historian, Josephus Flavius.

Church Head Holds Back Portion of Taxes in 'Conscience' Protest

ELGIN, Ill. (EP)—"In all good conscience, we cannot longer give 75 per cent of our income tax money for the support of military might. We are not opposed to paying tax, but rather, to paying tax for this purpose. We feel as guilty as if we were giving our lives in the program of the military method of settling international disputes."

So said Dr. Charles E. Zunel of Port Republic, Va., moderator of the Church of of the Brethren, in a letter to President Kennedy in which he explained that he and his wife could no longer pay a major portion of their federal income tax which, he said, went for military purposes.

The letter, released here by Church of the Brethren headquarters, went to the Director of Internal Revenue in Richmond, Va., as well as to the White House.

Dr. Zunkel said that he and his wife would continue filing their income taxes, but would pay only 25 per cent of the amount due. The remainder "will be given in quarterly payments to the church, in addition to the 15 per cent (or more of our income which) we already give," he said.

"We hope," he continued, "the time may speedily come when such vast military expenditures may cease and the money so spent may be used to relieve the suffering and need in our world.

"We hope, further, that in the meantime some alternative tax plan may be worked out whereby conscientious objectors may give their tax money to peacful pursuits, just as young men may serve in alternative service in lieu of the military service."

Pope, 31 Cardinals Meet To Plan Unity Council

VATICAN CITY (EP)—Pope John XXIII summoned 31 Cardinals to a preliminary June 12 meeting to plan the program for the Second Vatican Council, a meeting Pope John says is "destined to leave an indelible imprint on the history of the Church."

The 1962 Council is the first worldwide gathering of its kind since 1870.

Minneapolis Roslyn Park Three Times Winner

A veteran Sunday-school winner! The oslyn Park Wesleyan Methodist church in burban Minneapolis, was declared to e 1961 Conference Sunday School contest inner and thus wins the contest three sucessive years.

Credit is due to the efficient organization, ard work and prayerful progress of Rev. nd Mrs. Ronald Rhoades, pastors, and their yal people in achieving this distinction.

The Roslyn Park church began services August 1955 in a rented public school uilding. The church held its first services in s present first unit church structure on Iarch 3, 1957. One day less than a year ter, on March 2, 1958, 27 people were eceived as charter members into the church.

During the five years that the Sunday chool has been eligible to receive the unday-school title, they have won the orthern Minnesota district contest four mes and the last three conference-wide nnual contests.

During the first year the Sunday school veraged 66. During the recent contest the revious high attendance of 232 was broken ree times and a new high was reached the st Sunday of the contest with 267 in atendance.

This church receives the distinction of not lone receiving the most points to win (based n both percentage and numerical gains), ut also had the highest attendance of any unday school in the conference.

Congratulations to Little Pine for a close econd and a most outstanding gain in the unday School Contest.

Valley View Church Has Revival

The Valley View Wesleyan Methodist hurch in Roanoke, Virginia, just recently had gracious revival with Rev. Paul Rampey, astor of the Arvonia church. Many found piritual help not only at the church but in heir homes. One young man, a Roman Catholic, who was saved during our fall evival was sanctified in this revival. We ave received several new members and everal other families are planning to join ur church this new conference year.

We have certainly enjoyed our first year n The Wesleyan Methodist Church, the Virginia Conference, and at the Valley View Church. The people at Valley View have hown us a very cooperative spirit and we an truly say that this has been one of the most glorious years in our fourteen years of pastoral work.—*Herman H. Mandel, pastor*

Revival at Parkway Church

A Christian Life Crusade, with Rev. Harry Johnson as evangelist solemnized the first service to be held in the new Parkway Wesleyan Methodist Church in Baraboo, Wisconsin. The film, "Centerville Awakening," was shown the evening preceding the first service of the crusade. Many hearts were touched and channels were opened for the outpouring of the Holy Spirit during the ten days of special services.

Fourteen individuals were born into the kingdom of Christ, six were first-time seekers. The hearts and lives of many others were enriched with the spirit-filled preaching by Mr. Johnson.

By confession of faith, ten new members united with the church in a special service the last Sunday morning of the meetings. A church-centered family life program is being developed under the leading of the Holy Spirit, that spiritual needs of the congregation and the community might be more fully met. The response of young people was notable during the meetings, and Mr. and Mrs. Johnson demonstrated in many ways an effectual evangelism in their spiritual fellowship.—*Pastor Carl Jackson*

Plummer Chapel Dedication

Members, friends and former pastors of the Plummer Chapel Church met to dedicate the newly acquired facilities of the church in February. The building had been redecorated throughout, new seats, carpeting and other furnishings installed. This service also marked the 75th anniversary of the church and was held a short time after the 104th birthday of the only remaining charter member, Aunt Maggie Roberts. In talking with the pastor, Rev. R. J. Klinger and the people we sensed their real concern now is to reach the community in revival. May God bless them in their forward steps.

In Memoriam

Rev. William N. Osgood was born in Machias, N.Y. July 9, 1876, and died at the home of his son Rev. Dennis Osgood, at Bakers Mills, May 18, 1961, after a lingering illness caused by cancer.

Brother Osgood was an elder in the Lockport Conference of The Wesleyan Methodist Church, and had served churches in Allegheny, Champlain and Lockport conferences. His first experience was assistant pastor of the Machias church. The funeral service was held in the Bakers Mills church with Rev. C. L. Hill of Glens Falls officiating. Burial was in Long Lake cemetery.

Mrs. Mable Osgood, his wife, was born Febuary 24, 1878, near Machias and followed her husband in death in about three weeks, June 11, 1961, at the home of her daughter Mrs. Rachel Wade of Central Square. Her funeral was held in the Union Church at Pierrepont Manor with Rev. Royal Woodhead, pastor of Willett Memorial Church in Syracuse, officiating. Burial was in Long Lake cemetery.

They are survived by one daughter, Mrs. Rachel Wade of Central Square, and three sons: Rev. Dennis Osgood of Bakers Mills, Rev. George Osgood of Nunda, and Rev. Chester Osgood of Pierrepont Manor; 17 grandchildren and 29 great grandchildren.

WEDDINGS

Snead-Winebarger—On April 8, 1961, Miss Grace Winebarger, daughter of Mr. and Mrs. G. H. Winebarger, was united in marriage to Mr. Albert Snead, at the Wesleyan Methodist church in Bristol, Tennessee. The vows were read by Rev. Robert D. Earley, pastor.—Robert D. Earley

Campbell-Sausoman—On June 3, 1961, Barbara Sausoman and Lyle Campbell were united in marriage in a very impressive ceremony in the F. C. Hill Memorial Church, Miltonvale, Kansas. Rev. R. J. Sausoman, father of the bride, officiated, assisted by Rev. S. J. McIntyre. The couple will make their home in Manhattan, Kansas, where Lyle is a student at the Kansas State University.

OBITUARIES

BOONE.—Helen Walker, age 67, resident of the Hayward, Wis., area since 1920, passed away at her home May 28, 1961. She was a daughter of the late Dr. and Mrs. Walter Hazelton. She taught school in Canada prior to her marriage in December 1916 to John Walker. Her husband, John, and a son, Bruce, preceded her in death. She was a Gold Star Mother. In April 1959 she was married to John Boone of Stone Lake, Wis., and continued active in the Sunday school and church at Hayward, where both held their membership. Her faithful services will be greatly missed. Surviving are her husband, John, of Hayward; two sons: Keith Walker of Salem, Ill.; and Derrick Walker of Cedar Falls, Iowa; two daughters: Mrs. John Sims, Garden City, Kans.; and Mrs. Bruce Hines of LaCrosse, Wis.; seven grandchildren; one brother and three sisters. Funeral services were held from the Hayward Wesleyan Methodist Church with the pastor, Rev. John K. Heavilin, officiating. Interment followed at Greenwood Cemetery.—John K. Heavilin

KLEIN.—Albert, son of Fred and Katherine Klein was born Nov. 7, 1897, at Clay Center, Kans. and died at his home on the Indian Reservation at Manderson, S. D. on May 3, 1961. On Oct. 1, 1937, he married Edith Schurle of Bala, Kans. To their union was born one daughter, Janice Marie. In 1947 he united with the Wesleyan Methodist church at Clay Center, and feeling strong convictions to evangelize the Indians, left his farm and moved to the Brainerd Indian School where he labored for one year then moved out on the Reservation, where he was instrumental in the salvation of many souls to the Lord, endearing himself to the Indian people, which was manifested in the "wake" conducted in the Chapel he had built. The "wake" continued throughout most of the night previous to the day of the funeral service. He is survived by his wife, Edith, and daughter, Janice, of Manderson and other relatives and friends. Funeral services were conducted in the Manderson "Good News" Chapel, with Rev. John Kearns and Rev. M. F. Bess in charge. Burial was in the Evergreen Cemetery in Hot Springs, S. D.—M. F. Bess, pastor

CONFERENCES and CAMPS

SOUTH CAROLINA CONFERENCE of The Wesleyan Methodist Church of America will convene for its sixty-ninth annual session at the Wesleyan Methodist Campgrounds at Greer, S. C., July 17, 1961, at 7:30 p.m. at which time the Conference Sermon will be preached. The Conference Committees will be elected Tuesday morning, July 18. Those pursuing the Course of Study should meet with the Committee on Itineracy and Orders at 1:30 p.m. Tuesday. The missionary service will be 7:30 p.m. of the same day. Election of Conference Officers will be 9 a.m. Wednesday, July 19. All ministers and their wives, officials, delegates, W.M.S. delegates and presidents, and others having official business with the Conference will receive free entertainment. Those desiring rooms should write Rev. A. C. Parker, 1045 Phoenix St., Greenwood, S.C. Let everyone pray for God's special blessings on this session of conference.—K. W. Johnston, President; J. B. Hilson, Secretary

NORTH MICHIGAN CONFERENCE of The Wesleyan Methodist Church of America will convene for its 74th annual session at the Cadillac Conference Grounds, 1517 North Blvd., Cadillac, Michigan, on Tuesday evening at 7:30, August 1, 1961. Rev. Gerald Palmer will bring the conference message. Sessions will begin Wednesday morning at 8:30 a.m. Special orders: Wednesday morning, Denominational Address by Dr. R. D. Reisdorph; Wednesday evening, Church Extension and Evangelism service. Thursday: Election of conference officers 8:30 a.m.; Educational service 7:30 p.m.; Friday: Annual Missionary service 7:30 p.m.; Saturday: Ordination service 7:30 p.m.; Sunday Morning: Annual Sunday School Rally 10 a.m. Each pastor is to follow carefully the information recently sent out by the Conference Secretary. Special prayer is requested for every part of the Conference this year.

ANNUAL CAMP MEETING begins Sunday morning, Aug. 6, and continues through Aug. 13. Camp evangelist, B. O. Crowe, Lafayette, Ind. Youth Evangelist, Rev. Charles W. Carter, Marion, Ind. Music Director, Rev. James Carry, Hastings, Mich. Meals are served at the dining hall. Plenty of camping and trailer space. Meals at $9.25 per person. A limited amount of dorm space is available. For further information write or phone Rev. Alfred J. Clough, R.R. No. 1—Box 57, Cadillac, Michigan.—Alfred J. Clough, President; Leo J. Corliss, Secretary

OHIO CONFERENCE of The Wesleyan Methodist Church of America will convene for its 54th annual session at Victory Camp, Galena, Ohio, Monday, July 24, 1961. Communion will be observed at 7:30 p.m. with the conference sermon being preached by Rev. Walter W. Jeffries, pastor of the Athens church. Business sessions will begin at 9 a.m. Tuesday. All delegates credentials are to be mailed in advance of conference to: Rev. George B. Clay, 223 E. College Avenue, Westerville, Ohio. Statistical reports must be mailed by July 15 to: Rev. Don A. Glenn, 843 Johnson Avenue, Miamisburg, Ohio. All persons who have completed the disciplinary requirements for ordination shall appear before the Committee on Itineracy

and Elders' Orders on the first day of conference, and all others pursuing the course must appear not later than the third day of conference.

OHIO ANNUAL CAMP MEETING will be held July 28-Aug. 6 with workers as follows: H. Robb French, The Blooms, Robert W. McIntyre. Let Friday preceding conference and camp be set aside as a day of intercession for a spiritual outpouring during the days spent together at Victory Camp. For further information, contact: Rev. Donald C. Fisher, P. O. Box 90, Westerville.—Donald C. Fisher, President; Walter W. Jeffries, Secretary

WISCONSIN CONFERENCE of The Wesleyan Methodist Church of America will meet for its 94th annual session at the Burr Wesleyan Methodist Campground, Hillsboro, Wis., July 18, 9 a.m. The conference sermon will be preached Tuesday evening by Rev. Ernest Friebel of Stone Lake. Wednesday night will be World Missions' night with Rev. Robert Lytle speaking. Thursday night will be Church Extension night.

ANNUAL CAMP MEETING will begin Friday evening with Rev. C. I. Armstrong as evangelist and the Singing Shepherds in charge of music. There will be camp meeting services daily from July 21 to 30 and at 2 and 8:15 p.m. All pastors are urged to be mindful of the prayer and fast time recommended for the Friday before conference. For information regarding room and board contact either Rev. David D. Peterson, president, 403 West Tyler St., Eau Claire, Wis., or Rev. Russell G. Buck, secretary, Bashaw Road, Route 2, Spooner, Wis.

NORTH CAROLINA CONFERENCE of The Wesleyan Methodist Church of America will meet for its eighty-second annual session at the Shady Grove Campgrounds at Colfax, North Carolina, Tuesday, July 25, 1961. The Nominating Committee and the Committee on Itineracy and Elders Orders meets on Monday, July 24, and Conference officially begins Tuesday at 8:30 a.m. For further information write the Conference Office, 601 Rotary Drive, High Point, N. C.—C. Wesley Lovin, President; Melvin L. Gentry, Secretary

ALABAMA CONFERENCE: The 52nd session of the Albama Conference of The Wesleyan Methodist Church of America will convene at Camp Eden, St. Clair County, Alabama, August 8, 1961. The Conference Sermon will be preached at 11 a.m. by Rev. A. C. Clemens. Those who may desire further information should write Rev. V. O. Agan, P.O. Box 523, Pell City, Alabama.—V. O. Agan, President; W. E. Hobson, Jr., Secretary

INDIANA ANNUAL CONFERENCE will convene for the one hundred thirteenth session (D.V.) on the Fairmount Ind. Campground, at 7:30 p.m., Monday, August 7, 1961.

The Conference Sermon will be delivered by Rev. Harold North pastor of the Lawrence church. The conference will be called to order for the first business session Tuesday, August 8, at 8:30 a.m., and will continue until all official business is completed.—Kenneth Dunn, President; Noel H. Winterholter, Secretary

GEORGIA CONFERENCE of The Wesleyan Methodist Church of America will meet for its second annual session at the Campgrounds of Union Point, Georgia, Monday, July 31, 1961, at 1:30 p.m. Rooms on the grounds are free to all but each must supply his own bedding. A charge of $4 per minister and delegate will be made for meals. All minister's reports should be in the hands of the President by July 24. It is expected that all ministers and delegates attend the conference for the entire session.

Let us make Thursday, July 27, a day of fasting and prayer for divine unction and guidance on this historic occasion.—W. M. Phillippe, Jr., President; Paul L. Swauger, Secretary

IOWA CAMP MEETING and CONFERENCE will convene on the Campgrounds at Charles City, Iowa, Sunday, August 6, 1961. Camp meeting will continue through Sunday, August 13. Evangelists are Dr. B. H. Phaup, Marion, Indiana, and Dr. C. I. Armstrong, Wilmore, Kentucky. Music will be in charge of Rev. and Mrs. Eugene Cockrell of Marion, Indiana. Youth activities will be in charge of the Conference Youth President, Don Weaver. Children's work will be conducted by Alice Davis, Joyce Paul and Adrienne Budensiek, under the direction of Mrs. Mitchell Cotrone, Conference C.Y.C. Director. The 108th session of conference will convene Monday, August 14, and conclude Wednesday, August 16, (D.V.).—Rev. Clarence Budensiek, President; Rev. Robert A. Howlett, Secretary

OKLAHOMA CONFERENCE AND CAMP will meet for its fifty-eighth session at the First Wesleyan Methodist Church, Enid, Oklahoma, Tuesday, August 8 at 3 p.m. The conference president, Joe C. Sawyer, will preside, and will also bring the conference sermon at 7:30 p.m. The official representative will be Rev. Robert W. McIntyre and Mrs. Helen Stark of the General WMS. Let Friday, August 4, be observed as a day of prayer and fasting throughout the conference. The camp meeting begins on August 12 at 7:30 p.m. with Rev. J. Paul Hill as evangelist.—Joe C. Sawyer, President, 8403 Crestmont, Houston 33, Texas; Rev. J. Richard Ernst, Secretary

Paid Advertisement

NORTH MICHIGAN CONFERENCE
ANNUAL CAMP MEETING

1517 North Boulevard, Cadillac, Michigan
August 6-13, 1961

Camp Evangelist: Rev. B. O. Crowe, Lafayette, Ind.
Youth Evangelist: Rev. Charles W. Carter, Marion, Ind.
Music Director: Rev. James Carry, Hastings, Mich.

Services:

6:30 a.m. Prayer Service
8:00 a.m. Prayer Service
10:00 a.m. Bible Exposition — Rev. B. O. Crowe
2:30 p.m. Youth Service — Rev. C. W. Carter
4:30 p.m. Prayer Hour
7:30 p.m. Evangelistic Service

Information:

1. Free camping sites and trailer parking
2. Rooms: $7 per week or $1.50 per night.
3. Meals: $9.25 per week. Individual meals at reasonable rates.
4. Completely supervised Youth recreation program.
5. Campground located on the north shore of beautiful Lake Cadillac.

For further information write:

Rev. Alfred J. Clough, President
R.R. 1, Box 57, Cadillac, Mich.

I Saw the Glory of God

(from page 7)

visit. She was ready now, and was *not*, for angels bore her from the tiny heaven let down into her room and soul to the big heaven of eternal radiance. What joy when we arrive there and she tells us that if it had not been for us she would not be there. Did it pay? "He that watereth shall be watered also himself" (Prov. 11:25). Seraphim assert that "the whole earth is full of his glory" (Isa. 6:3). Sometimes God's children are allowed a glimpse of it, but it is not for the carnally minded. They cannot see and are ready to deny its existence. "Blessed are the pure in heart, for they shall see God" *then* and sometimes *now*.

Into "Forbidden Valley"

(from page 10)

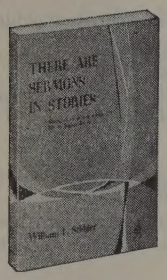
about six miles from the Government airstrip, but there is a passable dirt road to it, more suitable for a tractor than a Jeep. This road will eventually wind a hundred miles along the valley towards Dutch New Guinea, and as it progresses, we will be allowed further and further into this, at present, forbidden territory where no missionary has ever worked before! What a joy in prospect, being able to preach the Gospel "where Christ was not named"!

A building program will come first and in this a tractor could play a more useful part than a jeep. A tractor could power a sawmill, level sites for building, and in high gear provide transport as well. With it we could convert logs bought from the natives into building material, with the aid of a sawbench.

Present plans are for Walter Hotchkin with his wife and family to sail for Madang, New Guinea, July 16 from Melbourne with our equipment and for my wife and John and myself to join them by air as soon as I complete second term lectures in our Bible College, which should be mid-August. Son Robert will remain in Australia until the completion of his school year in December. We will charter a freight plane to transport us to within about thirty miles of KORoba, the Government station, and thence by road to our destination.

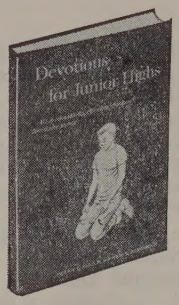
Please pray for us, that although "there are many adversaries," we may take full advantage of this "great door and effectual" which is opened to us.

FOR YOUR SUMMER
READING PLEASURE



FOR ONE MOMENT
by Christmas Carol Kaufmann

To know God for one moment is the prayer on Herbe's lips as he awaits death at the hands of a ruthless communist guard. Both body and soul cry out for deliverance. But the sudden answer to his prayer belies the fact that, until then, the story of Herbe is actually a thirsting agony of unuttered words at this wall of death. The story of Herbe's life points a stark finger at some of the evil forces that play upon a society. It shows the foundations of a home weakened by war, then broken by divorce. You'll live this story with Herbe. And in living it you'll grope for reasons why. You'll feel heartache, you'll face death and if you're seeking, you'll find answers —the one Answer. **$3.25**



THERE ARE SERMONS IN STORIES
by William L. Stidger

The following review by George E. Failing appeared in the May 17, 1961, issue of "The Wesleyan Methodist": "This book is of unbelievable value, 240 pages of real worthwhile reading for 95¢. The second story, 'Holy Bread," will be worth the price of the book. It is not devotional nor evangelistic in tone but it will help to restore faith in God and in man. Read a story a day and keep discouragement away." **95 cents**

THIS FAITH WE LIVE BY
by James H. Jauncey

Says Eugenia Price in her Foreword: "Dr. Jauncey's book is the most practical Christian book I have ever read. He walks surely and unhesitatingly into the confusing issues: worldliness, the church, divorce, the new life, human relationships, sex, suffering, forgiveness, grief, financial difficulties, guidance, and the nature of God himself. For those who have been disillusioned and spoiled by the little foxes of marginal issues and static conformity here is a clearly written volume of believable assurance that God is on our side!" Ruth Bowman, in her review in "The Wesleyan," says, "This book would be read even by the unsaved." **$2.50**

PROBLEMS OF THE SPIRIT-FILLED LIFE
by Wm. S. Deal

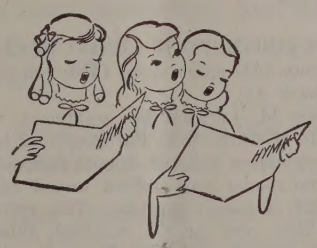
The book is divided into four sections. 1. Doctrine of the Holy Spirit. 2. Differences of the Spirit-filled life. 3. Difficulties of the Spirit-filled life. 4. Dangers of the Spirit-filled life. Dr. Roy S. Nicholson says, "It is probably too much to expect that all will unanimously agree with all the author's positions but each one merits careful study and serious consideration in order that one may be delivered from the dangers which beset those who seek to live the Spirit-filled life." **$1.50**

MILESTONE PAPERS
by Daniel Steele

This reprint is complete and unabridged. Leonard Ravenhill says, "This is your book —if you like spiritual mountaineering." In one of Dr. Steele's chapters entitled, "Victory in Temptation," he proves by analogy from Greek mythology that there are two different ways of resisting temptations, "The one sometimes successful, the other always infallible." **$3.50**

BRIGHT ANGEL FEET
by Ruth Strahm Hoien

The author, wife of a Wesleyan pastor, portrays in her own style, church life in a small town. The humorous incidents, the homely philosophy of the town barber, the church problems and the incidents that brought about a revival make for interesting and profitable reading. **Bright Angel Feet** is a true-to-life story. The problems of the book are real and, in some instances, the "outcomes." **$1.50**



RUTHIE'S FOUR HEARTS
by Ruth Strahm Hoien

Ruthie's Four Hearts is a true story about Ruthie who is raised in a Christian home. It is written in a language that can be read by children. Many wonderful things came to Ruthie because of her four hearts: an innocent heart, a sinful heart, a new heart, and a pure heart. **$1.25**

DEVOTIONS FOR JUNIOR HIGHS
40 meditations offering guidance for daily living

by Helen F. Couch and Sam C. Barefield

This book is tops for the Christian Junior High "fellow or gal." It is written in their vocabulary and style and with their interest in mind. The subjects include God, friends, temptation, prayer, study, dating, and a host of others. This book in the hands of our Junior Highers will be a real help and guide to them as they search and study for answers to problems in their Christian life. **$1.75**

TRUMPET OF SALVATION
by Norman E. Nygaard

A biographical novel on the lives of William and Catherine Booth, founders of the Salvation Army. Biographer Nygaard skillfully weaves in the story of the beginnings of a mighty institution with the personal life of William Booth, whose fiery determination turned to gentleness as he wooed and won the talented Catherine, whose aims were completely in accord with his, and who in her understanding way, sustained him throughout their hardships together. This is an unforgettable story, bound to have a mighty, inspirational influence on the life of each reader. **$2.50**

KING OF THE WEST SIDE
by William Heuman

This teen-age story of a young fellow who becomes a prize fighter is fascinating. Danny lives in the slums on the west side. His only diversions are shows and pool rooms. In a Billy Graham type of crusade, Danny Britton accepts Christ. His break with his old life is clean; he testifies to his old companions and even goes back to night school to finish his high school education. The story is one that is exciting and will carry the teen-ager right through to the finish. **$2.50**

THE WESLEY PRESS
Post Office Box 2000 Marion, Indiana

Book Reviews

Order These Books from WESLEY PRESS, Box 2000, Marion, Indiana

QUESTIONS YOUTH ASK by Donald E. Demaray (Baker Book House; 98 pages; paper cover; $1).

Author Demaray takes up twenty-four questions youth ask or might ask and devotes a chapter to each of them. Questions range from "How do I know when I am really in love?" through "How shall I select my life's vocation?" Why is it such a temptation to talk about other people?" and "Why all the talk about the Dead Sea scrolls?" to "Can God make us Christian through and through?"

Since the type is rather small the number of pages does not fairly reflect the volume of material presented. The author's style is quite informal—even more so than in his *Basic Beliefs*—reading, in fact, as though the book might have been transcribed from tapes of chapel messages with little or no editing. It should, however, be quite helpful to the person sincerely seeking answers to the questions presented.

The reader will probably not agree with every statement made nor with every conclusion drawn but he will find many words of wise counsel and helpful guidance. —*Robert W. McIntyre.*

BASIC BELIEFS—An Introductory Guide to Christian Theology by Donald E. Demaray (Baker Book House; 140 pages; $2).

Dr. Donald E. Demaray is associate professor of Religion and History at Seattle Pacific College. His Ph.D. degree is from the University of Edinburgh.

Basic Beliefs is a unique one-volume presentation of Christian theology. Its clearly written, forth-right style commends it to the youthful or lay reader, as do the questions for discussion at the close of each chapter. The student will appreciate the thorough outlining and the complete bibliography given for each chapter. The terms usually used by theologians are either absent or explained. The style is informal, almost narrative.

This would be a helpful book to anyone wanting to read or refer to a compendium of Christian beliefs but lacking the time or the inclination to wade through several volumes of theological dissertation.—*Robert W. McIntyre*

THE INDICTMENT (Augsburg Publishing House; 95 pages; $2).

Since this novel was smuggled from behind the iron curtain, the author's name is not given.

A first-person narrative, the scene for this story is laid in a damp, dark cell, deep inside a communist prison. Its furnishings are a lath cot and two coarse blankets. And two documents: one, the bill of particulars of his indictment—the other, a copy of the Gospel of Luke that has inexplainably escaped detection. A document of hate and a document of love.

The days in the cell, periods of pacing the prison courtyard for exercise, the trial itself—all are lived by the reader within the mind and soul of the prisoner. And together they rejoice when the prisoner finds the key piece and begins putting his own life-picture together. A gripping story, suspenseful and interesting.—*Robert W. McIntyre*

JIMMY TEACHES ME ABOUT GOD by Mel Larson. (Scripture Press Foundation, 1958; 70 pages; $2.50)

Mel Larson tells of lessons he has learned about God through some question or statement of his adopted son, Jimmy. The book has many pictures in it and is very easy to read. The thoughts are provoking and timely. Parents of small children would like the author's easy style and disjointed sentences which are thoughts running through his mind.

HAND IN HAND by Laura Margaret Evans. (Revell; 122 pages; $2.50)

"Mommy, there isn't really a devil, is there?"

"Yes, there is, dear."

"But Mommy, I've never seen him, have you?"

This is the beginning of a conversation between mother and daughter, one of the many in this little book. It is conversationally written, easy to read and very heart-warming. Mrs. Evans shows a real ability to show how a child's mind questions so many things. And her answers show a close relationship to the Lord.

Mothers would certainly enjoy reading this book as would all Sunday-school teachers of little tots.

LUKE'S PORTRAIT OF CHRIST by Charles M. Laymon (Abingdon Press, 1959; 162 pages; paper back $1).

Charles M. Laymon has written a readable Life of Christ from the Gospel of Luke. The book moves along in smooth fashion and offers the reader an excellent review of the highlights of Luke's portrait. This reviewer found little new in the material although there are some sermon suggestions.

The strengths of the book include well-phrased writing, spiritual applications from the example of our Lord, and down-to-earth selection of material pertinent to life in the twentieth century. The chapters on "Prayer in the Life of Christ" and "The Coin of the Realm" are most applicable to current spiritual needs.

The author compromises the historic conservative position on the deity of Christ by weak discussion of whether Jesus forgave sins or announced the forgiveness of the Father (p. 86) and by never grapling with the historicity of the resurrection but presenting it as the spiritual presence. He totally neglects the idea of the kingdom as a realm of spiritual experience which is s clear in Luke.

As a prelude to deep digging in th Gospel of Luke itself, the book is worthy c a perusal. —*Bert H. Hall*

LEAST OF ALL SAINTS by Grace Irvi (Eerdman, 1957, price $3.50).

Least of all Saints is a modern novel wit a Christian emphasis. It is well written an easily read.

The story has its roots in England i Wesley's time. Andrew Connington, owne of the Connington Glass Company went t Wesley's Chapel one evening in 177 Wesley's text, "Christ Jesus, who of God made unto us wisdom and righteousnes and sanctification, and redemption" struc the skeptical Connington. Convictio seized him and around midnight after struggle in his room, peace came. Th change was marked. He became a la preacher and exhorted at class meeting His business prospered until he feared le worldly prosperity chill the spiritual ferv of his descendants.

After his death and that of his wife, th grandmother sent Connington's little son t Canada to his aunt who had no children c her own.

It is in Toronto in the period between th two world wars that we find Andrew Con nington, sixth in direct line from his ancest of Wesley's day.

He is a young man of twenty-nine, a co lege graduate who has had a year in th trenches in France, had been attached to th League of Nations, had spent two years i England and is now back in Toronto wit nothing to do and no plans for the future.

He has never been a religious man a though he does have a Methodist bac ground. After several visits to Anglican an United church services he comes to the co clusion that both are failing to reach an help people. He believes the Bible h good for them but no one seems to be gettin the good. He decides to study theolog and takes orders. This he does and is know in college for his masterful way of trippin up modernistic professors. His sincerity never doubted as he is serious, studiou clean living and convincing. A pastorate i a large city church in which he is successf and popular is his proving ground. A com munion service reveals to him his inad quacy. That he does not have the fin answer is further revealed by the appeals c a dying parishoner and a young man who h "tried everything" for spiritual guidance.

Here is a faithful portrayal of all stages c spirituality or its lack in the church and als of those outside who claim intellectu freedom. This book is worth your readin time.—*Ruth Bowman*